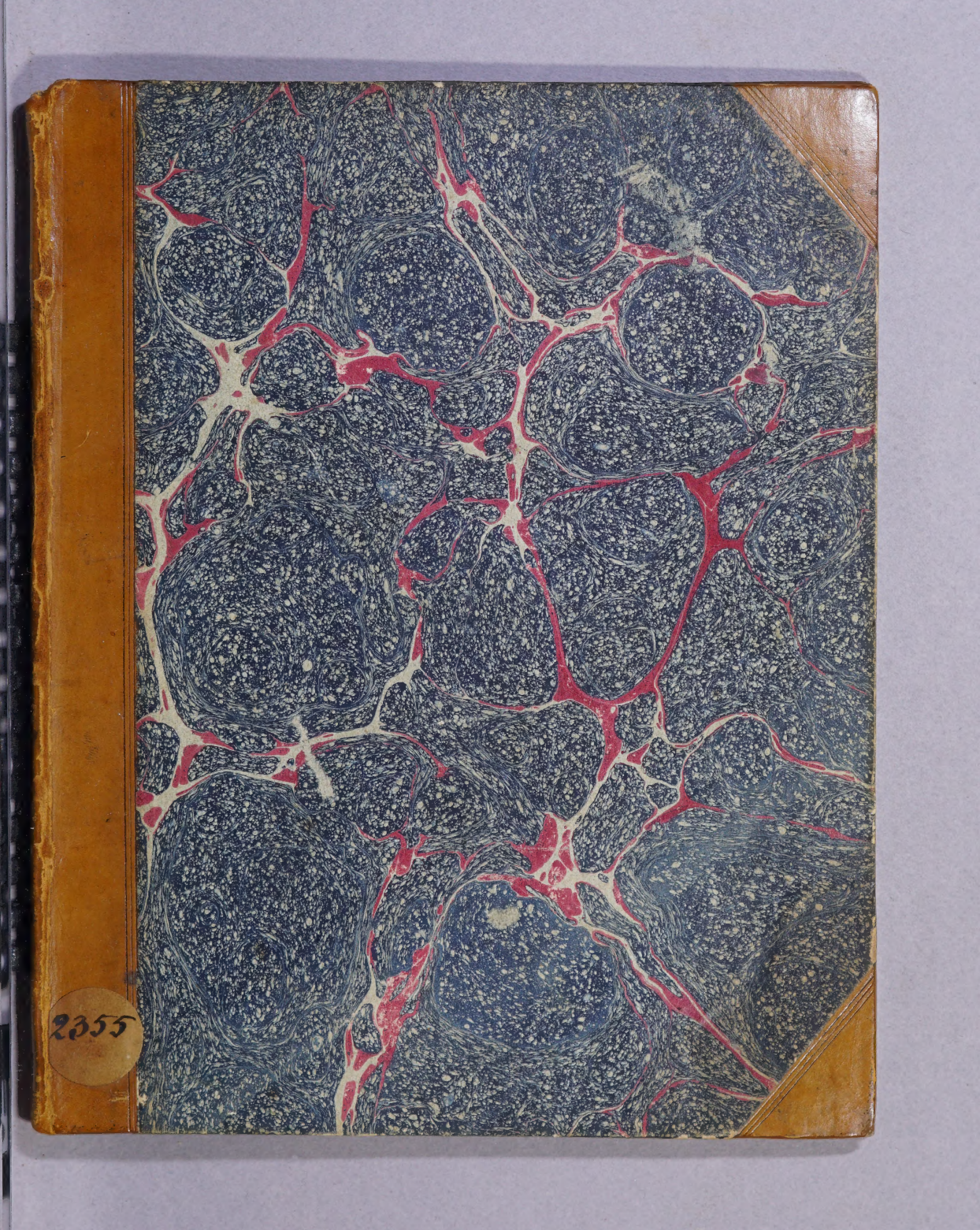


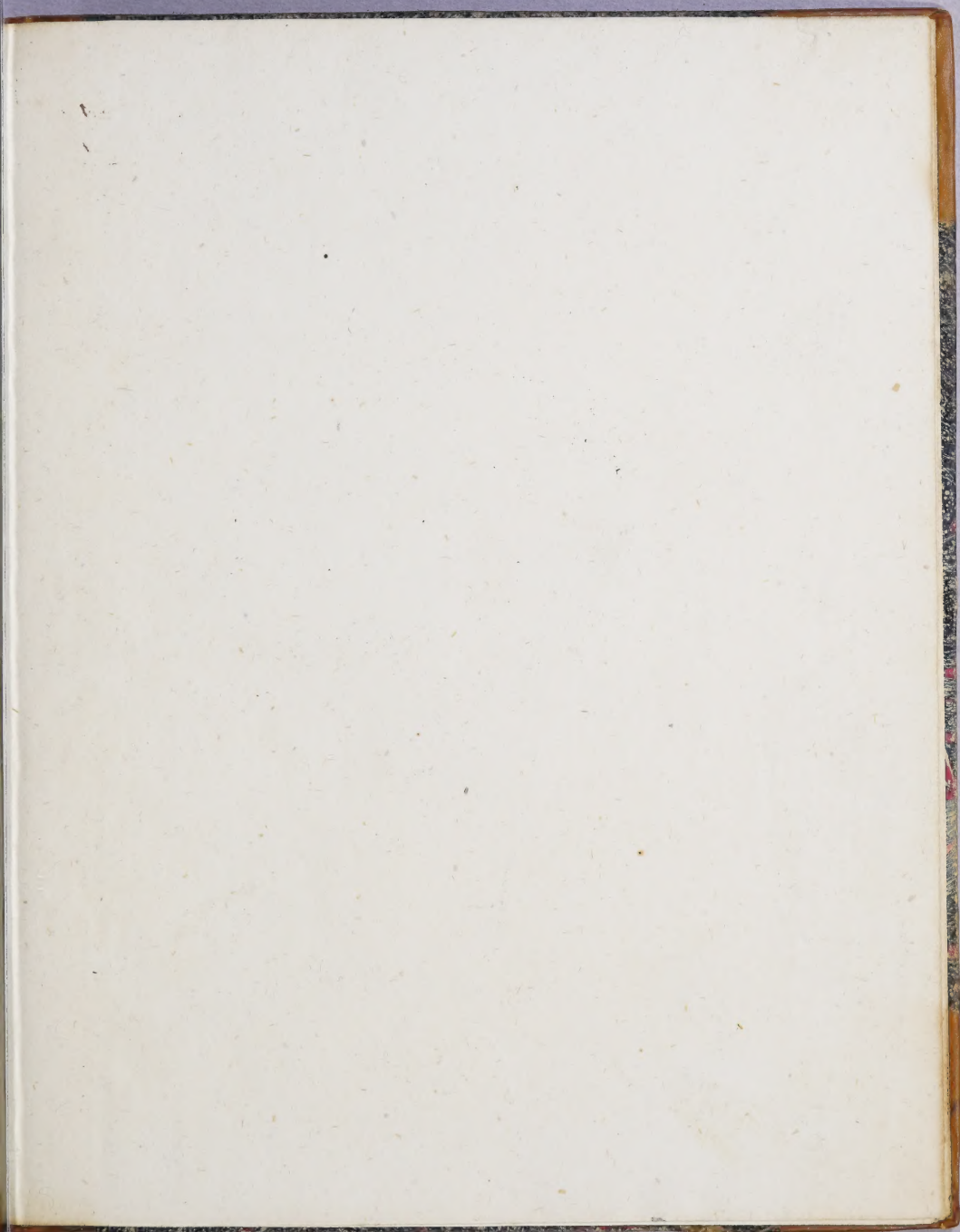
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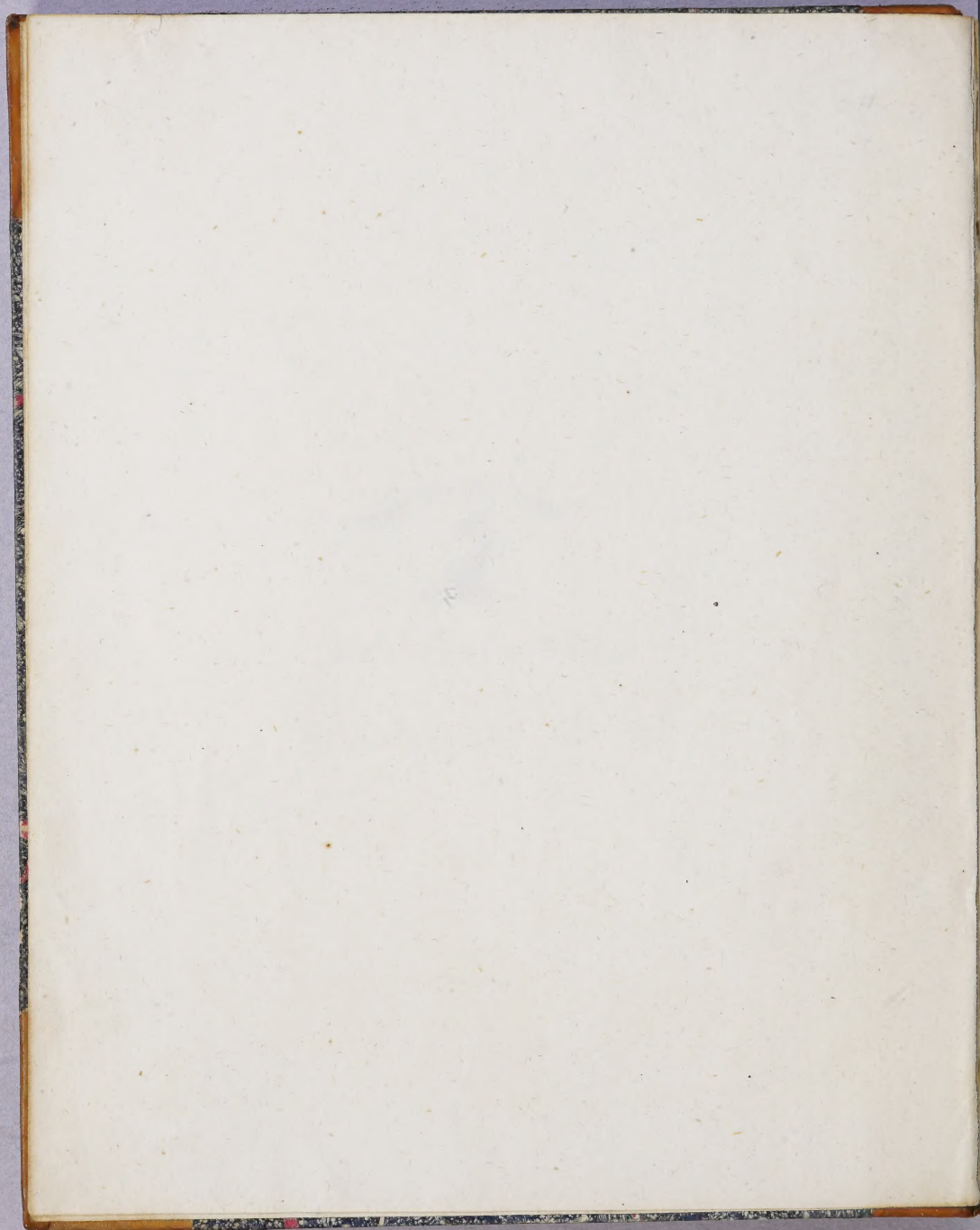
The image shows the front cover of an antique book. The main surface is covered in marbled paper with a complex, organic pattern of dark blue, black, and cream, accented with irregular veins of red. The spine, visible on the left, and the corners are reinforced with a smooth, light brown leather. A small, circular, light-colored paper label is affixed to the lower-left corner of the cover, bearing the handwritten number '2355' in dark ink.

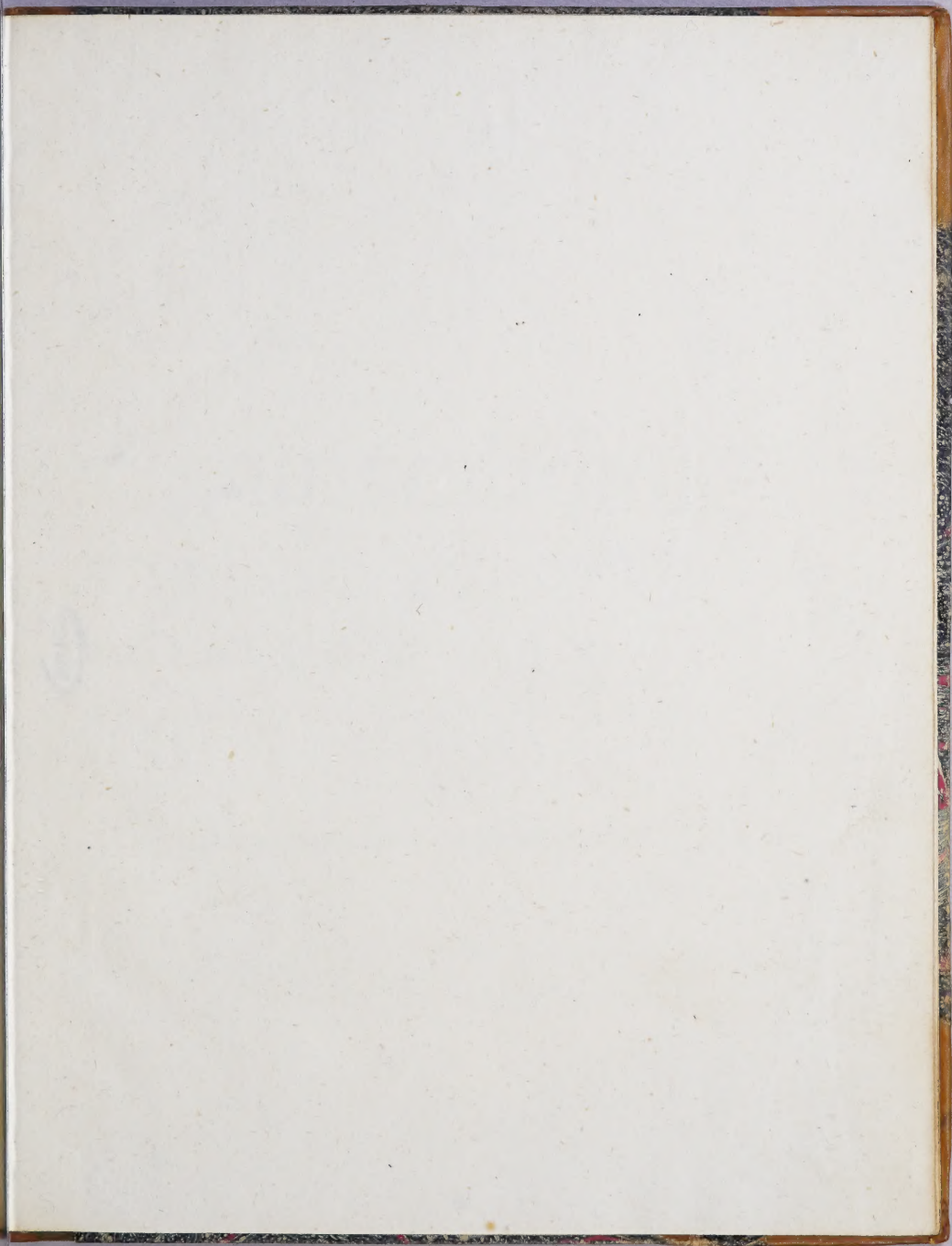
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John Carter Brown.







Perm. n. 806.

Imprimatur,

GEO. STRADLING S.T.P.

*Ex Aed.
Sabaud.*

*Sept. 15.
1662.*

Rever. in Christo Pat. GILB.

Episc. Lond. à Sac. domest.

Virginia's Cure:
OR
An ADVISIVE NARRATIVE
CONCERNING
VIRGINIA.
DISCOVERING

The true Ground of that CHURCHES
Unhappiness, and the only true Remedy.

As it was presented to the Right Reverend Father in God
GUILBERT Lord Bishop of LONDON,
September 2. 1661.

Now publish'd to further the Welfare of that
and the like PLANTATIONS:
By R. G.

*And this Gospel of the Kingdome shall be preach'd in all the world,
for a witness unto all Nations, and then shall the End come,
Mat. 24. 14.
Is it time for you O ye to dwell in your ceiled houses, and this House
lie waste? Now therefore thus saith the Lord of Hosts, Consider
your wayes, Hag. 1. 4, 5.*

London, Printed by W. Godbid for Henry Brome at the Signe of
the Gun in Ivy-lane, 1662.



JOHN CAMERBROWN

A P R E F A C E.



That the following Advifive Narrative was not at firft intended for publique view, there needs no other argument than it felf, the occafion and manner of addrefs to perfwade belief.

The occafion of writing this. The prefent careful and ingenious Deputy Governour of VIRGINIA, Col. Francis Morifon fent Petitionary Letters with Propofitions for bettering the ftate of that Church, which fell to my lot to prefent to the Right reverend Fathers in God the Lord Bifhop of London, and the then Lord Bifhop of Worcefter, underftanding the Propofitions, I made bold to intimate, that thofe Propofitions, though good, would onely palliate, not cure the miferies of that Church. Whereupon my Lord of London was pleafed to enjoyn me to fet down in writing fome Propofitions concerning it: I gladly embrac'd the injuncti^on, and bleft God for the occafion.

But when I had ftated and digefted the Propofitions, upon a reflex, they feemed too Magifterial to prefent to fuch a reverend Father of our Church, without giving fome account of the grounds and reafons enforcing their Neceffity.

A Preface.

In persuance whereof I thought fit to premise a brief and plain Description of our Peoples scatter'd manner of Planting VIRGINIA; which as to the Inhabitants, or those that have seen that Countrey, is I confess needless: But as to those here, who can have no other Idea's of it, than such as others Relations frame in their Minds; as also to the Discoverie of the Grounds of their present unhappiness, and the asserting the kind and manner of their Remedie (which is the argument of this Discourse) seemed to me no more then needful.

It is now publish'd, through the hopes some have, it may further the Publique Good designed, which I pray God it may do; and possibly it may, by some or other of these ways.

First, It may occasion some of greater Abilities to assert more copiously and fully the Truth of that Proposition I have briefly proved, viz. That it is the Duty of Christians (especially of such Christians as seat Plantations among the Heathen) so to unite their Habitations in Societies in Towns and Villages, as may best convenience them constantly to attend upon the publique Ministry of Gods Word, Sacraments and worship. A Duty of so cleer consequence from Holy Scripture, and so necessary to be put in practise, for procuring the well-being of such Plantations (as I hope will appear by the ensuing Narrative and Discourse) that if it gain not assistance to promote it, through mens want of Charity; it may yet gain their assent by the Evidence of Truth: by which means alone, the number of the Opposers will be lessen'd, if they assent they will at least be silent; which may not a little advantage the putting this Duty into Practise, especially

A Preface.

especially in VIRGINIA (the most considerable Countrey under the Heavens , which hath so long been abused, and yet languisheth under the neglect of it) which is the main End design'd.

Secondly , It may possibly help to prevent the like Errors in Seating some new Plantations , which were committed , and are yet continued in Planting VIRGINIA.

Thirdly , It may direct noble Heroick Spirits (those liberal Souls that devise liberal things) to the most moving objects of Christian Compassion and Charity, that I think the whole Latitude of our most orthodox Protestant Church can present them. Particularly it may direct their Charity to endow Fellowships in our Universities of Cambridge and Oxford , which may bear the Name of VIRGINIA Fellowships , and may be appropriated for supply of the Churches in VIRGINIA , upon the Conditions specified in the fifth Proposition (pag. 10.) Nor need such Persons doubt to obtain by the Parliament a Confirmation of the Penalty therein specified , in case the Persons that shall be admitted to such Fellowships shall refuse to perform the Conditions of their Admittance, at the time limited to transport themselves to VIRGINIA , to Serve that Church in the Office of the Ministry. Nor can such Ministers plead their poverty and disability to do it , because there is sufficient Provision made to defray the Charges of their Transportation : of which they are desired to take notice by the seventh Proposal (pag. 22.) Nor is it the least considerable, that such Students knowing for the space of seven yeers before hand the Work to which they are design'd, will be careful to order their Studies so, as may best fit them for it.

Other

A Preface.

Other ways there are , by which the making this Publique may be subservient to the End design'd , which I purposely omit.

However it succeed , it may be some Testimony to my Friends there , that I am not altogether unmindful of procuring to my Power the welfare of that poor scatter'd Church , which indeed I am not , not onely upon the account of Duty , paying some solemn vows made in a time of trouble and extremity of Danger ; but even of Gratitude , for the kind reception I found among them for the space of above Ten years , when I could no longer endure the late Tyrannical Usurpations of my native Countrey.

VIRGINIA'S



Virginia's Cure:

O R,

An Advifive NARRATIVE

CONCERNING

VIRGINIA.



O shew the unhappy State of the Church in *Virginia*, and the true Remedy of it, I shall first give a brief Description of the Manner of our Peoples scatter'd Habitations there; next shew the sad unhappy consequents of such their scatter'd Living both in reference to themselves and the poor Heathen that are about them, and by the way briefly set down the cause of scattering their Habitations, then proceed to propound the Remedy, and means of procuring it; next assert

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the Benefits of it in reference both to themselves, and the Hea-then; set down the cause why this Remedy hath not been hitherto compass'd: and lastly, till it can be procured, give directions for the present supply of their Churches.

That part of *Virginia* which hath at present craved your Lordships Assistance to preserve the Christian Religion, and to promote the Building Gods Church among them, by supplying them with sufficient Ministers of the Gospel, is bounded on the North by the great River *Patomek*, on the South by the River *Chawan*, including also the Land inhabited on the East side of *Chespiack Bay*, called *Accomack*, and contains above half as much Land as *England*; it is divided into several Counties, and those Counties contain in all about Fifty Parishes, the Families whereof are dispersedly and scatteringly seated upon the sides of Rivers; some of which running very far into the Country, bear the *English* Plantations above a hundred Miles, and being very broad, cause the Inhabitants of either side to be list'd in several Parishes. Every such Parish is extended many Miles in length upon the Rivers side, and usually not above a mile in Breadth backward from the River, which is the common stated breadth of every Plantation belonging to each particular Proprietor; of which Plantations, some extend themselves half a mile, some a mile, some two miles, some three miles, and upward upon the sides of those Rivers, many of them are parted from each other by small Rivers and Creeks, which small Rivers and Creeks are seated after the manner of the great Rivers. The Families of such Parishes being seated after this manner, at such distances from each other, many of them are very remote from the House of God, though placed in the midst of them. Many Parishes as yet want both Churches and Gleaves, and I think not above a fifth part of them are supplied with Ministers, where there are Ministers the People meet together Weekly, but once upon the Lords day, and sometimes not at all, being hindred by Extremities of Wind and Weather: and divers of the more remote Families being discouraged, by the length or tedious-
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ness of the way, through extremities of heat in Summer, frost and Snow in Winter, and tempestuous weather in both, do very seldom repair thither.

By which brief Description of their manner of seating themselves in that Wildernesse, Your Lordship may easily apprehend that their very manner of Planting themselves, hath caused them hitherto to rob God in a great measure of that publick Worship and Service, which as a Homage due to his great name, he requires to be constantly paid to him, at the times appointed for it, in the publick Congregations of his people in his House of Prayer.

— *Hinc illa Lachryma.*

This Sacriledge I judge to be the prime Cause of their long languishing improsperous condition, for it puts them under the Curse of God, according to that of *Malachy 3. 9. Ye are cursed with a Curse, because ye have robbed me.* Which Curse we find executed upon the Jews, after such a manner, as any observing Person that knows *Virginia*, need not doubt to conclude, that it hath been long executed upon her Planters in the same kind and manner, as it is express'd to have been upon the Jews, in *Hag. 1. 9. Ye looked for much, and loe, it came to little: and when ye brought it home, I did blow upon it: Why, saith the Lord of Hosts? because of mine House that is wast, and ye run every man to his own house.* By which Scriptures (comparing their Sins of Sacriledge together) it appears, that the Curse of God was executed upon the Jews, for the same Sacriledge *Virginia's* Planters are guilty of, the same Sin of robbing God of his publick Worship and Service in his House of Prayer. For, was the Curse of God upon the Jews for not building his House according to the Prophet *Haggai's* Sentence? But why did God regard his House, but for the receiving the due tribute of his publick Honour, Worship, and Service in it? Or was his Curse upon them for detaining his Tythes and Offerings? But why did God regard these, but for

the maintenance and continuance of his publick Worship, and Service in his House? The Conclusion therefore is, that their great Sin of Sacriledge, for which the Curse of God was denounced and executed vpon them, was, that they robbed God of his publick Worship and Service in his House at the times appointed by God for it.

Which if *Virginia's* Planters do, it matters not whether they do it, by neglecting to build Churches, Houses of God amongst them, (which in great part they are guilty of;) or by withholding, or not assuring the maintenance of the Ministry of Gods publick Worship, Word, and Sacraments (which I cannot wholly excuse them of) or by planting themselves after such a manner, as may disable them to attend as constantly upon such Sacred publick Ministrations in the House of God, as the Equity of the Fourth Commandement, the positive Evangelical Duties, to be performed in publick Congregations, and the Law of the Church doth require (of which they are generally guilty) whether they rob God any of these waves, the Sin hath the same stamp of Sacriledge, and therefore the same Curse attending it. But long experience hath ascertained, and the before described manner of their Planting makes it evident, that whilst our Planters in *Virginia* continue as at this day, dispersedly and remotely planted from the House of God, they will continue to rob God in a very great measure of his publick Worship and Service in his House of Prayer. Which is the same Sin the Jews were Cursed for, and must needs put them under the same Curse of God.

But though this be the saddest Consequent of their dispersed manner of Planting themselves (for what Misery can be greater than to live under the Curse of God?) yet this hath a very sad Train of Attendants which are likewise consequents of their scatter'd Planting. For, hence is the great want of Christian Neighbourhood, of brotherly admonition, of holy Examples of religious Persons, of the Comfort of theirs, and their Ministers Administrations in Sicknesse, and Distresses, of the Benefit of Christian and Civil Conference and Commerce.

And

And hence it is, that the most faithfull and vigilant Pastors, assisted by the most carefull Church-wardens, cannot possibly take notice of the Vices that reign in their Families, of the spiritual defects in their Conversations, or if they have notice of them, and provide Spiritual Remedies in their publick Ministry, it is a hazard if they that are most concerned in them be present at the application of them: and if they should spend time in visiting their remote and far distant habitations, they would have little or none left for their necessary Studies, and to provide necessary spiritual food for the rest of their Flocks. And hence it is that through the licentious lives of many of them, the Christian Religion is like still to be dishonoured, and the Name of God to be blasphemed among the Heathen, who are near them, and oft among them, and consequently their Conversion hindred.

Lastly, their almost general want of Schooles, for the education of their Children, is another consequent of their scattered planting, of most sad consideration, most of all bewailed of Parents there, and therefore the arguments drawn from thence, most likely to prevail with them chearfully to embrace the Remedy. This want of Schooles, as it renders a very numerous generation of Christians Children born in *Virginia* (who naturally are of beautifull and comely Persons, and generally of more ingenious Spirits then these in *England*) unserviceable for any great Employments either in Church or State, so likewise it obstructs the hopefulest way they have, for the Conversion of the Heathen, which is, by winning the Heathen to bring in their Children to be taught and instructed in our Schooles, together with the Children of the Christians. For as it is the Beauty and Glory of Christian Graces, shining in the lives of Christians, which must make the Heathen that are men, in love with the Christian Religion; so it is that love, which can only persuade them to bring in their Children to be taught and instructed in it: But as it is unlikely that such love should be wrought in them by the Glory of Christian Graces, appearing in the Christians lives; who (as now planted) are for the
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most part destitute of the ordinary means of Grace : so granting that this might be, yet it is very unlikely that any rationall Heathen should be periwaded to commit their Children to the teaching and education of such Christians, whom they shall perceive to want Schooles of learning (the means of both) for their own.

It were easie to adde to these a heap of evill consequents of their scattered Planting, which hinder their Temporal, as well as Spirituall happinette. But I forbear, it being a task unsuitable for my Profession, and for that I know the Remedy to be the same for both, and the removing the one will be the removing of the other.

Onely for conclusion of this part, discovering *Virginia's* Disease and Misery, Your Lordship may be pleased to represent to your thoughts the Evills of the fore-mentioned consequents of their scattered Planting in reference to the poor Heathen; The effecting whose conversion, should be the great end designed by all, who would be subservient to the Providence of God, in Transporting our Colonies thither.

The Heathen enter frequently into some of the remote dispers'd habitations of the Christians, the premises considered, what can they see which should make them in love with their Religion? They see their Families disordered, their Children untaught, the publick Worship and Service of the great God they own, neglected; neglected upon that very day, which they heare call'd the Lords Day, and to be by the Christians peculiarly set a part for it; yea so farre neglected, that some of the Heathen have complained it was the worst of the seven to them, because the servants of the Christians Plantations nearest to them, being then left at liberty, oft spend that day in visting their *Indian* Towns, to the disquiet of the Heathen, but certainly to the great Scandall of the Christian Religion, and little hopes have the poor Heathen of redresse, whilst they see that Day so far neglected by the Christians, that in many Parishes they see no publick holy Assemblies of our people, no Ministers provided for the holy Ministrations of such Assemblies, no Churches erected
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and consecrated for such publique Sacred Ministrations; or such in such desolate Places, and so remote from many of their habitations that an ingenuous Christian would blush to tell a Heathen, that They are the houses of the Christians great God, that made the Heaven and the Earth of nothing, in which he is honoured, worshipp'd, prayed unto, and his heavenly will taught from his holy Word: for if a sober discreet Heathen (and there are many such) should reply, Why hath not every Parish one of them, and Ministers belonging to them? why do not the Christians build their houses nearer them, that they may come oftner to them? why are they not better built? why will not all the Christians of a Parish bestow as much cost in building the house of their great God, as one particular Christian among them bestows upon his own house? what defence could an ingenuous Christian make, which should not at once both shame himself and the Christians he would defend?

If then Sacrilege were so goodly a thing in the Heathens account, as to make them in love with the Christians and their Religion for it, they see the Christians robbing God in all the fore-mentioned particulars, robbing him of his Days, Churches, Ministers, publick Worship and Service. But I can truly affirm (by what I have learn'd among divers Nations of those Heathen) that it is a Sin, which those Heathen by the Light of Nature do most detest and abhorre, and the holy Scripture gives Testimony to it: *Mal. 3. 8. Will a man rob his God? will a Heathen do it?* Can they then observe it in the Christians, and not abhorre and detest both them and their Religion for it? and instead of acknowledging them a seed which the Lord hath blessed, think on the contrary that both they and their offspring are a Generation whom the Lord hath cursed.

No hopes therefore of bringing the Heathen in love with the Christian Religion: whilst so many evil and scandalous consequents attend the Christians scatter'd manner of planting in that wilderness. And their scatter'd Planting being the cause of such consequents, the consequents will remain, so long as that continues, as at this day it doth. I have hitherto forbore
to

to mention the great danger that many of the Christians are in, of being destroyed by the heathen, as formerly hundreds of them have been, because this consideration doth so easily offer it self upon the fore-mention'd description of their scattered Seating: By which and the sad consequences of it, if your Lordship shall please to contemplate the deplorable Estate and condition of the poor Church in *Virginia* (which implores your aid) it will present to your charitable heart such a moving object of your fatherly Care, Pity, and Compassion, as will employ all your Interest in the Kings Grace and Favor, and your utmost power and endeavours to procure the Remedy.

The cause of their dispers'd Seating was at first a priviledge indulged by the royall Grant of having a right to 50 Acres of Land for every person they should transport at their own charges: by which means some men transporting many Servants thither, and others purchasing the Rights of those that did, took possession of great tracts of Land at their pleasure, and by Degrees scattered their Plantations through the Country after the manner before described, although therefore from the premisses, it is easie to conclude, that the onely way of remedy for *Virginia's* disease (without which all other help will onely palliate not cure) must be by procuring Towns to be built, and inhabited in their severall Counties. Yet lest any man be hereby injured in his just Right, even this Remedy ought to be procured after such a manner, as the present manner of planting themselves, their poverty and mean condition will permit. According to which, whether the building Towns in each County of *Virginia*, will be best promoted by reviving a former Act of that Country for Markets in Stated places of each County, where whatsoever should be transported into that Colony was onely to be sold (which Act was perhaps over-hastily repealed the next ensuing Assembly held *March 27. 1656.* for in my hearing, they who were the chief Agents in repealing it, have more then once repented it) or whether they may best be promoted by some other way (it being out of my sphere) I dare not presume to determine, Your Lordship will
best

Virginia's Cure.

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best inform your self in this by consulting with *Virginia's* present Honourable Governour Sir *William Berkly*, or their late *Edward Diggs Esq;*

What way soever they determine to be best, I shall humbly in obedience to your Lordships command endeavour to contribute towards the compassing this Remedy by propounding,

1. That your Lordship would be pleased to acquaint the King with the necessity of promoting the building Towns in each County of *Virginia*, upon the consideration of the fore-mentioned sad Consequents of their present manner of living there.

2. That Your Lordship upon the fore-going consideration, be pleased to move the pitiful, and charitable heart of His gracious Majesty (considering the Poverty and needs of *Virginia*) for a Collection to be made in all the Churches of his three Kingdomes (there being considerable numbers of each Kingdome) for the promoting a work of so great Charity to the Souls of many thousands of his Loyal Subjects, their Children, and the Generations after them, and of numberlesse poor Heathen; and that the Ministers of each Congregation be enjoyned with more then ordinary care, and pains to stirre up the people to a free and liberal Contribution towards it; or if this way be not thought sufficient, that some other way be taken to do it.

3. That the way of dispensing such collections for sending Work-men over for the building Towns and Schooles, and the assistance the persons that shall inhabit them shall contribute towards them may be determin'd here, by the advice of *Virginia's* present or late Honourable Governours if in *London*; and whom they shall make choice of for their assistants (who have formerly lived in *Virginia*;) and that the King (if he shall approve what is so determin'd) may be humbly Petitioned to authorize it by his special command, lest what is duely ordered here, be perverted there.

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Fourthly, That those Planters who have such a considerable number of Servants, as may be judged may enable them for it, if they be not willing (for I have heard some expresse their willingnesse, and some their avernesse) may by His Majesties Authority be enjoyned, to contribute the Assistance that shall be thought meet for them, to build themselves houses in the Towns nearest to them, and to inhabit them, for they having horses enough in that Country, may be convenienc'd, as their occasions require, to visit their Plantations. And the Masters who shall inhabit the Towns, having Families of Servants upon remote Plantations, may be ordered to take care, that upon Saturdays Afternoon (when by the Custome of *Virginia*, Servants are freed from their ordinary labour) their Servants (except one or two, left by turns to secure their Plantations) may repair to their Houses in the Towns, and there remain with their Masters, until the publick Worship and Service of the Lords Day be ended.

Fifthly, That for a continual supply of able Ministers for their Churches, after a set term of years. Your Lordship would please to endeavour the procuring an Act of Parliament, whereby a certain number of Fellowships, as they happen to be next proportionably vacant in both the Universities, may bear the name of *Virginia* Fellowships, so long as the Needs of that Church shall require it; and none be admitted to them, but such as shall engage by promise to hold them seven years and no longer; and at the expiration of those seven years, transport themselves to *Virginia*, and serve that Church in the Office of the Ministry seven years more, (the Church there providing for them) which being expired, they shall be left to their own Liberty to return or not: and if they perform not the Conditions of their Admittance, then to be incapable of any Preferment.

These things being procured, I think *Virginia* will be in the most probable way (that her present condition can admit)

admit) of being cured of the formentioned evils of her scatter'd Planting.

For hereby her Planters will be convenienced to give God the honour due unto his Name, by attending constantly in full Congregations upon his publick Worship and Service, they will enjoy the benefits of Christian Offices, of frequent civil commerce and Society, which begets mutual confidence, trust, and friendship, the best groundwork for raising Companies of the best qualified, and most able persons to combine in Designs, most advantageous to their own and the publick Weal; they will enjoy the benefits of vertuous Examples, of publick Catechizing and Instructing their Children and Servants in the Principles and Duties of the Christian Religion, according to the Constitutions of the Church of *England*; whereby not only Children and Servants, but Parents and Masters who are ignorant, may (without being ashamed) be enlightned with true saving knowledge, and their Children in Schools of Learning, may grow up to be serviceable both in Church and State. And by good Discipline and careful tending, in well order'd Societies, under faithful Teachers and Magistrates, both Parents and Children would by the grace of God grow into habits of Christian Living, and the light of their Graces and good works shining before the Heathen, would above all other Oratory prevail with them, both to be desirous to learn themselves, and to bring their Children to be taught in the Christians Schools, how to glorifie the same God with them.

That the former benefits will accrue to themselves, needs no Proof; the experience of all united well order'd Christian Societies, sufficiently confirms it.

That the latter (*viz.* the gaining the Heathen to the Christian Faith) will be the hopeful Consequent of their habitual Christian living, of the united light of their graces and good works shining before the Heathen; I shall (not presuming to inform Your Lordship, but not knowing to

whom this Paper may be communicated) make bold to add a brief Confirmation of it. First, by the testimony of that vertuous Heathen Emperour *Alexander Severus*, who when he perceived two of his Servants to be perswaded to receive the Christian Faith, by the Eloquent Oration *Origen* had made before him to prove the Truth of it. *I perceive (saith he) Ye do wonder at the Learning of Origen, whereby ye are induced to embrace the Christian Profession: But truly, the Humility and Charity of the Christian People, which I do hear of, and daily behold with my Eyes; do much more move me to believe that their Christ is God, then all his Eloquent Perswasions.*

This Heathen Emperour understood the Language of *Origen*; and (as the History relates) was much moved with the convincing perswasive Arguments *Origen* used, to prove the Truth of the Christian Faith: yet he professeth he was much more perswaded to believe it, by the Humility and Charity, the graces and vertues, which appeared in the Christians lives, which he heard of, and daily beheld. But the Heathen in *Virginia* neither understand the Christians language, nor the Christians theirs; and although they did understand it, I think it too barren to expresse the Christian Religion by, and therefore they have no other arguments left to convince them of the Truth of the Christian Faith, and to perswade them to embrace it. But only (which that Emperor acknowledged most perswasive) the amiableness of Christian Graces and Vertues shining in their lives, whose excellling beauty and benefit, when they appear in united Societies of Christians, they may well perswade any rational Heathen, that they are most conducing to procure the true happiness of all united Societies and Communities of Men, and therefore the Religion, that teacheth them, above all other to be embraced.

This Consideration enforced the accute *Acosta*, after he had spent 17 years in conversing with the Heathen in that
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new world (though he was of a Church that pleads much for Miracles) ingenuously to confesse, that the greatest, and even the only Miracle necessary to the Conversion of those Heathen, is the gracious lives of Christians, agreeable to that Christian Faith they professe, and in this he subscribes but to St. *Chrysostome* affirming the same concerning the conversion of the Heathen in his dayes. But long before *Chrysostome*, the Prophet *Isaiah* foretold the power of this Miracle, how powerful the glory of the Lord shining in the gracious lives of Christians should be, to further the conversion of the Gentiles. *Isa. 60. 2, 3.* Where speaking of the Church under the Gospel, *The Lord* (saith he) *shall arise upon thee, and his glory shall be seen upon thee, and what followes? the Gentiles shall come to thy Light, and Kings to the brightnesse of thy rising.* What is this Light, and Brightnesse, and Glory, which should be seen upon the Church under the Gospel, which should invite the Gentiles to come into it? The same Prophet tells us *Isa. 61. 2. The Gentiles shall see thy Righteousnesse, and all Kings thy Glory.* 'Tis the Righteousnesse, the Holynesse, the graces shining in the lives of Christians; 'tis this should make their Seed known among the Gentiles, and their off spring among the People: So that all that see them should acknowledge them that they are the Seed which the Lord hath blessed. *Isa. 61. 9.* And this should make them bring their Sons and Daughters to be nursd up at the Churches breasts. *Isa. 49. 22, 23. Isa. 6. 4.*

But when were these Prophecies fulfilled?

Two times are only remarkable for fulfilling them by Gods ordinary way of Converting Heathen (except the way of Converting them by Miracles) and those were,

First, The Times of Persecution, when the Faith, Constancy, Meeknesse, Patience, and Charity of the Christian Martyrs shined so bright in the Heathens eyes, through the Flames, Wounds, and Tortures they endured, that it made them

them wonder at the glory of the Lord, which was seen upon them, and fall in love with the Christian Religion, which brought forth such glorious Fruits in them: But neither doth this reach all States of the Church, not particularly *Virginia's*, so long as the Christians have the upper hand of the Heathen, which God grant may continue till the End of Times.

2. The times of the Churches peace, when the Christians in their united Societies, having the Liberty of their publick holy Assemblies in the House of God, did constantly attend upon the Service of God in them, and the Heathen comming in among them, and beholding the comely order and beauty of their holy worship, perceiving their Unanimity and Uniformity in the same faith and worship of the same God, were so convinced of all and judged of all, that the secrets of their hearts were made manifest, and they fell down upon their faces and worship'd God, and confessed that God was in them of a Truth, as the Apostle saith Infidels would do such a Case. *1 Cor. 14. 24, 25.* And therefore no doubt but many of them did.

And as for those of the Heathen who lived in the Cities and Towns with the Christians, or near unto them, and yet frequented not the Christians Churches (which I suppose few of them would wholly omit, men being generally of the *Athenians* temper, inquisitive after what seems new to them) but if there were (as 'tis possible) any considerable numbers of such rigid Heathen; yet even these beholding the comely order of the Christians Government, the amiableness of their Conversations, their Meekness, Humility, Charity, their Righteousness shining as the Light, and their just dealing as the Noon-day: In sum, seeing the light of their good works, they were allured, and won by degrees to glorifie the same God with them: and these latter I take to be chiefly meant by the visible righteousness and glory of the Church, under the Gospel, which the Prophet *Isaiah* foretold (for he saith it should be

be seen) which should be so prevailing with the Heathen; these the most ordinary wayes (though there were other) of Converting them to Christianity; which Interpretation, besides that it is cleared by the words of the Text cited, and the evidence of the matter, it exactly agrees with the judgement of the Learned *Acosta* and *St. Chrysostome* before mentioned.

Object. But it may be objected, that *neither of these, nor perhaps any other Ecclesiastick Writers, have told us, that Christians for this end ought to be united in Societies in Towns, that it is the glory of the graces and virtues of many Christians shining, not in scatter'd Corners, but in visible united Societies, which is so perswasive and powerfully prevailing with the Heathen to embrace the Christian faith; nor do they use any arguments to perswade Christians to live together in Towns and to incorporate into Societies for this end.*

Answer. And no marvel; how could we reasonably expect it from them? The Christians whom they knew dispers'd through the then inhabited parts of the World (except *Hermites* whose condition of life is not here spoken of) were united in such Societies, planted together in the House of God, so as they might constantly attend upon the publique sacred Ministrations of his Word and Worship; and their light best shine before men to the glory of God. Therefore for this manner of Christians living together, as there was no need to argue; so they might charitably hope, there never would be, Christians being bound to it by virtue of Christs command. To seek first the Kingdome of God and the Righteousnesse thereof, and to depend upon his promise, for adding all other things to them: of which Duty, that they might be daily minded, Christ hath taught them by the method of that daily Prayer, which he hath set them, as to beg of God, so to seek the Hallowing of his Name,

Name, the advancement of his Kingdome, and the doing of his will before their daily Bread; from whence it follows, that it is the Duty of all Christians to take care in the first place, so to unite their habitations in Societies, after such a manner, as they may be best convenienc'd constantly to attend upon the publick Ministry of Gods holy Word, Sacraments, and Worship (which conveniency only Towns and Villages afford;) because God hath ordained the publick Ministry of these to be the means by which (through his blessing upon the due using them) his Name should be glorified, his Kingdome advanc'd, and his will perform'd, and hath exprest it to be his will, that he will be glorified before all the People; honoured and praised in the great Congregations, and therefore calls for it by his Word, *Psal. 100. O go your way into his Gates with thanksgiving, and into his Courts with praise; be thankfull unto him and blesse his name.*

And perhaps it may be truly affirmed, that *Virginia's* Planters were the first considerable numbers of Christians in the whole world, which first violated this stated Order of Christ, (I say not in a remote desert, and in the sight of the Heathen which hugely aggravates their fault) but the first that ever planted themselves after such a manner (*Hermites* as before excepted, whose manner of Life *Virginians* profess not) as might make their due and constant attendance upon the publick worship and Service of God impossible to them, and consequently disable them to glorifie the Name, and advance the Kingdome of God, in the way God hath ordained and commanded.

It may suffice therefore for answer to the Object. to say, that if neither ancient, nor modern Writers have told us, that Christians (if they have Liberty) ought to live together in visible united Societies, in Cities, Towns or Villages, for the fore-mentioned ends; it was, because they knew no present need of writing any thing of it, nor could charitably conjecture there would be any for the Future.

But

But deer bought experience hath taught, that it is now necessary, which hath made me thus far presume upon Your Lordships Candor and Patience for this brief asserting it; There being no other Remedy for *Virginia's* Malady, but by reducing her Planters into Towns.

Object. The common Objection against this way of being reduced into Towns, which I have often heard among them, is, *that they shall be undone by it in their Estates.*

Answer. For Answer to which it may suffice to say,

1. The most knowing and prudent among them, have judg'd the contrary, and that it would be the only way to enrich them, and therefore have both wish'd and endeavour'd it though in vain, witnesse the above-mention'd Act for Markets, contrived by the prudent *Edward Diggs* Esq; their sometime Governour, and the very many attempts and contrivances to compasse it, made and devised by the most Noble lover of *Virginia* Sir *William Berkely* their present Governour.

2. It will be the most probable way of securing both their Persons and Estates against all attempts of the Heathen, the Rumours whereof (frequently spread through that Countrey) do oft affright them, for hereby, either the Heathen will be gained, after the manner before specified, or their power not fear'd.

3. Only Persons that are able will be enjoy'd it, according to the Tenour of the fourth Proposition, and perhaps Collections being made, and dispers'd according to the 2, and 3. Propositions, or agreeable Sums of money raised by a Rate set upon every Hogshead of *Tobacco* imported into *England*, according to the Honourable Sir *William Berkleys* Proposition in his view of *Virginia*, Workmen may be provided for them and the Planters be at little Charge, besides affording them Assistance and Dyet, which they have in so great Plenty

in that Countrey, that very few or none will account the affording that, any impairing to their Estates. If none of these answers will satisfie such Objectors.

4. Yet let them consider seriously what hath been before asserted; That while they continue their present manner of scattered living (whereby they necessitate themselves to rob God of his due publique Worship and Service) they will continue under the Curse of God, but by uniting their habitations in Towns, they will make themselves capable of giving God his due honour in his house of Prayer in the great Congregations of his People, and consequently of procuring his blessing; for them that honour God, God will honour, *and they that are planted in the house of the Lord, shall flourish in the Courts of the house of our God.* Psal. 92. 13. Now whether their living under the Curse, or under the Blessing of the Almighty will best improve their Estates, let themselves judge.

These things considered, men may wonder why the attempts made by the fore-mentioned Honourable Governours to reduce *Virginia's* Planters into Towns did never succeed, and perhaps it may be hard for any that never lived among them rightly to conjecture. But the truth in plain *English* is this,

Whatsoever is of publick concernment in *Virginia*, is determined by their Grand Assemblies, which are usually held once a year, and consist of Governour and Councill, which make the upper house, and the Burgesses which represent the People, and make the lower house, and are chosen out of every County by the People, after the manner that Burgesses are chosen for Parliaments in *England*, and are more or fewer according as the People agree, who are to defray their charges. Whatsoever passes into an Act of Assembly, must be agree'd upon by the Major part of Burgesses, and these are usually such as went over Servants thither, and though by time and industry, they may have attained competent Estates; yet by reason of their poor and mean education they are unskilful in judging of a good Estate either of Church or Common-wealth, or of the means of procuring it. No marvell therefore, if the
best

best proposals, which have been made to such persons, for reducing them into Towns, offending in the least against their present private worldly interest (though never so promising for the future) have been from time to time bandied against by such Major parts of their Burgeses, and the fewer wise heads over-voted by them.

And if at any time it hath so happened, that the Major part of the Burgeses have been so meetly qualified and tempered, as to enact any thing tending to such a publique good; The following Assemblies have usually repealed it. The consideration of which, is the true ground of the whole third Proposition: of the Contents of which and the rest, if Your Lordship shall become the blessed procurer. The forlorne Church which is now scattered in desolate Places of that wilderness, without any comlineesse, which should make her desired, and sought after, may (through Gods blessing) in a few years, gain such beauty, wealth, and ornament, as may either enable her to nurse up Children of her own, to become her servants in the Gospel, or allure Strangers to court her for the Favour, and if it shall please God to prolong your Honourable dayes, till you shall hear of the promised blessed fruits of your labour of love and charity for that poor Church, (which God grant in mercy for his name and Churches sake) what ravishing joy and contentment will affect your pious and charitable heart, to contemplate at this distance, the Glory of the Communion of Saints, in their united holy Societies and Assemblies; the constant beauty of their publique Worship; of their holy Sacrifices of prayers and praises offered in a comely order in their publique congregations.

To contemplate the poor Church (whose plants now grow wilde in that Wilderness) become like a garden enclosed, like a Vineyard fenced, and watch'd like a flock of Sheep with their Lambes safely folded by night, and fed by day; all which are the promised fruits of well ordered Towns, under Religious Pastours and Magistrates, with what joy, and delight may you likewise think upon their comely and most ingenious

Children, like hopefull plants growing up in Nurseries of learning and piety, and when their time of fruit is come, Transplanted into the enclosed gardens of God, and becoming fruitfull and usefull trees of righteousness; which is the promised happiness and benefit of well ordered Schooles, in well governed Towns.

And lastly, what rejoycing will it be to your most Christian heart, to behold the glorious issue of that Prophecy, concerning the calling the Gentiles fulfilled in those numerous herds of Heathen in *Virginia*. Isa. 11. 6. &c. *The Wolfe shall dwell with the Lambe, the Leopard shall lye down with the Kid, &c.* To contemplate the Heathen, who in that Prophecie are likened to Wolves, Leopards, Lyons, Bears, Apes, and Cockatrices; couching quietly & harmlesly in the same fold of Christs Church with the Sheep and Lambes of Christ, which will be the hopeful Consequent of well ordered Towns and Schooles. And the procuring these, the only true effectual Remedy for *Virginia's* Disease, as hath been shewed.

But this is a Work of time to compasse; and we have an *English* Proverb, *Whilst the grasse growes, the Steed Starves*, before this can be compassed, many poor Christians there, may perish for want of their souls food; where there is no vision the people perish, and that is the case of the far greater part of that Colony.

For encouragement therefore of Ministers to adventure thither to help them, I humbly propound,

First, That your Lordship be pleased to procure, that the next grand Assembly in *Virginia* may enact. That what *Tobacco* any Parish agrees to pay their Minister, shall be payed of the best *Tobacco* of every Mans own Crop, and with Cask, otherwise experience hath shewed, that a Ministers livelyhood there will be very uncertain.

Secondly, That at the same Assembly it be Enacted, that every Parish chuse a Vestry (in case they have not one already chosen) and the Vestry of each Parish be enjoyned to subscribe what quantity of Corn and Tobacco

of the best of their own Crops, with Cask, they will allow a sufficient Minister yearly.

Thirdly, That in the next and every Assembly, the Act for paying 15*l.* of Tobacco *per annum*, for every Tythable person, in every Parish destitute of a Minister (which Act was made at an Assembly *March 27. 1656.*) be carefully executed, and strict Enquiry made, whether the Tobacco due by that Act, be duely collected, and employed to the ends expres'd in that Act, *viz.* Building Churches, purchasing Gleabes, and stocks of Cattel to belong to them. And if any Parish hath imployed any part of such Arrears to any other use, that they be enjoyned to make them good again.

Fourthly, That the Act made in the same Assembly concerning disposing intestate estates to publick uses, in case no Administratour of Kin to the deceased Proprietour appears) may serve in the first place the needs of the Church, for furnishing each Parish with Gleabes, and the Gleabes with Stocks of Cattel, before any part of such estates be employed to any other use.

Fifthly, that there being divers persons already in the Colony fit to serve the Church in the office of Deacon, a Bishop be sent over, so soon as there shall be a City for his See, as for other Needs of that Church, so also, that after due Probation and Examination, such persons may be ordained Deacons, and their Duty and Service be appointed by the Bishop.

Sixthly, That the Ministers that go thither, be not hired by the year, as is now usual, but firmly instituted and inducted into Livings of stated value by the Subscriptions of their Vestries, according to the second Proposition.

Sevently, That all Ministers desirous to go to *Virginia*, and not able to transport themselves, be acquainted with an Act of Assembly of that Country, whereby it is provided, that whatsoever sufficient Minister, shall not be able to pay for his transportation, any Merchant that shall defray the charge of it (if such Minister agree not with him upon other conditions)

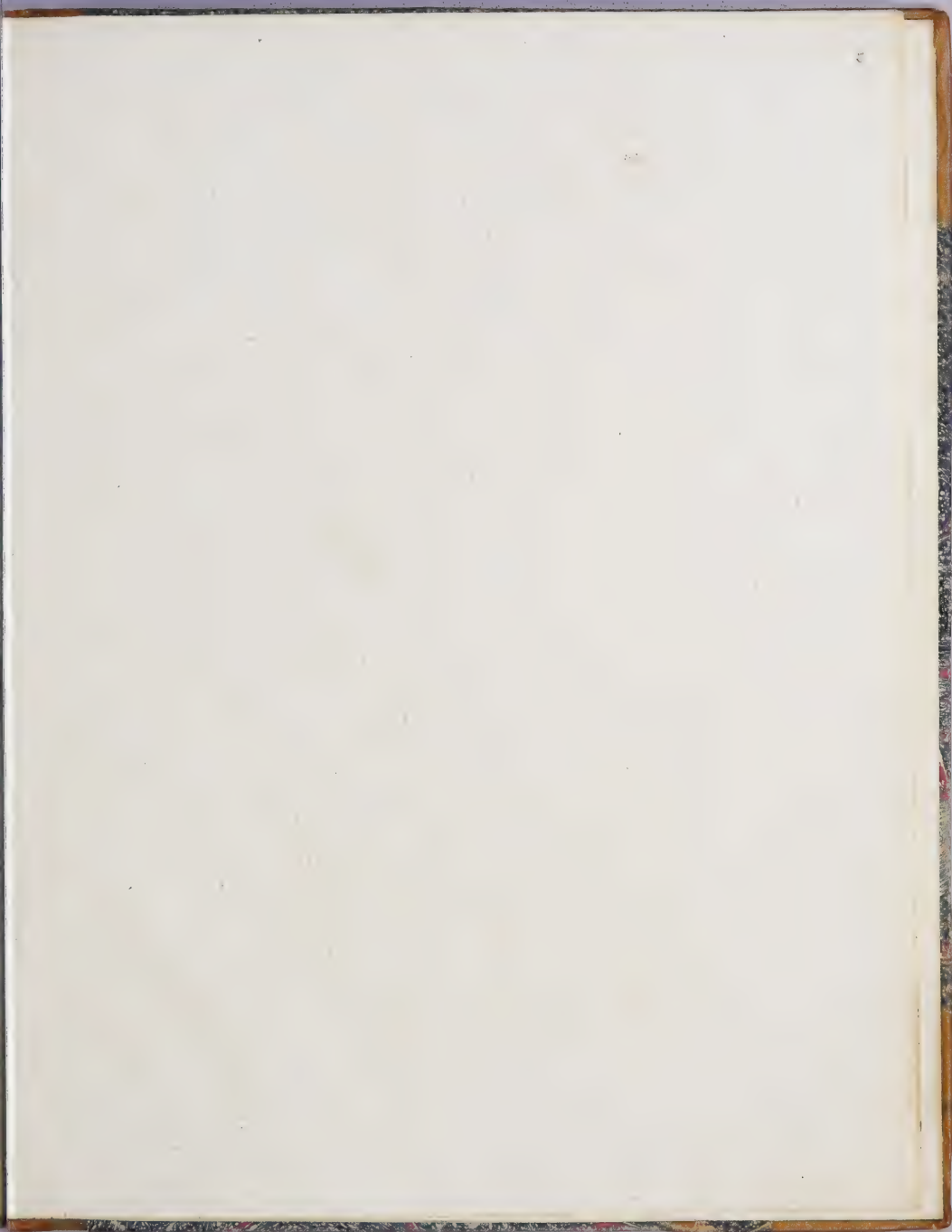
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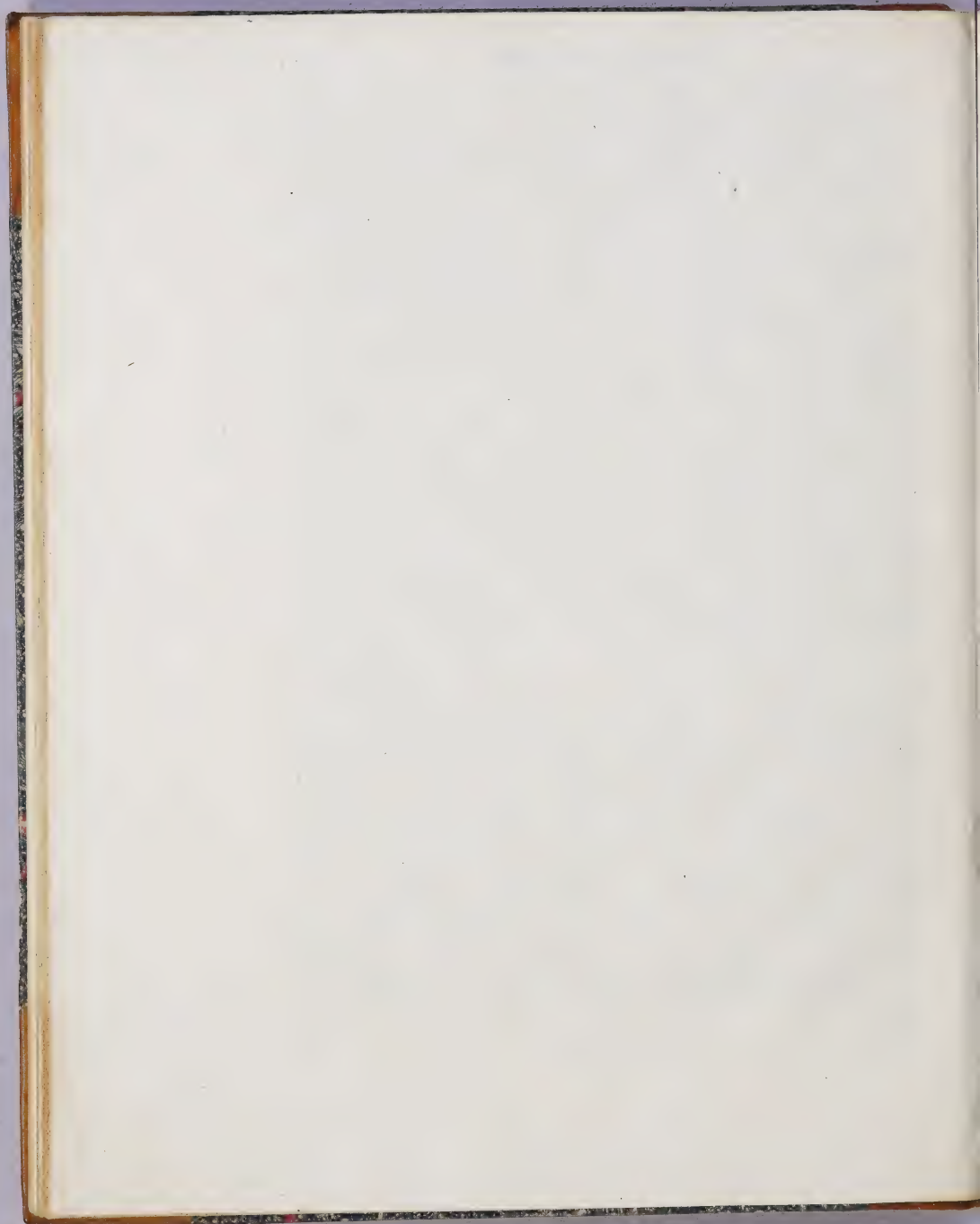
shall receive 20 *l. Sterling* for his passage, from the Parish that entertains him, or two Thousand pound of Tobacco, who shall also repay any Sums of money disburs'd for his accommodation, and the Minister to be free to choose his Parish, which shall make such disbursements for him.

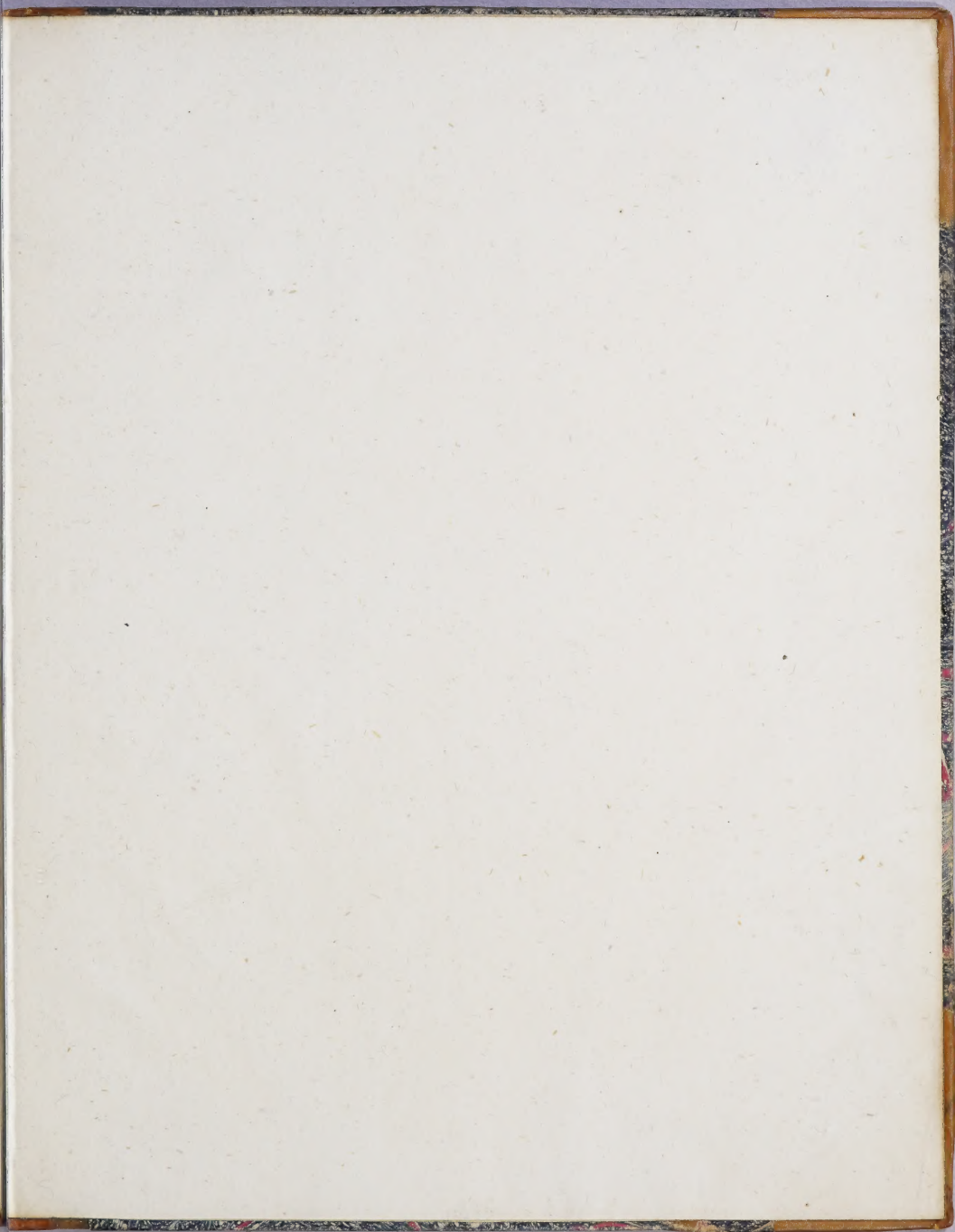
This is all I can think meet to propound at present, only for a Conclusion I shall add for the Encouragement both of Bishop and Ministers, that shall adventure thither out of pity and compassion to the souls of so many of their poor Brethren, that as their reward will be great in Heaven, so also, they shall (in a very pleasant and fruitful Land) meet with a People, which generally bear a great love and respect to their Ministers; And (if they behave themselves as becommeth their high calling) they shall find their ready help, and assistance in their Needs; and (which should be much more encouraging) they will find a People, which generally bear a great love to the stated Constitutions of the Church of *England*, in her Government and publick Worship; which gave us (who went thither under the late Persecutions of it) the advantage of Liberty to use it constantly among them, after the Naval force had reduced that Colony under the power (but never to the obedience) of the Usurpers.

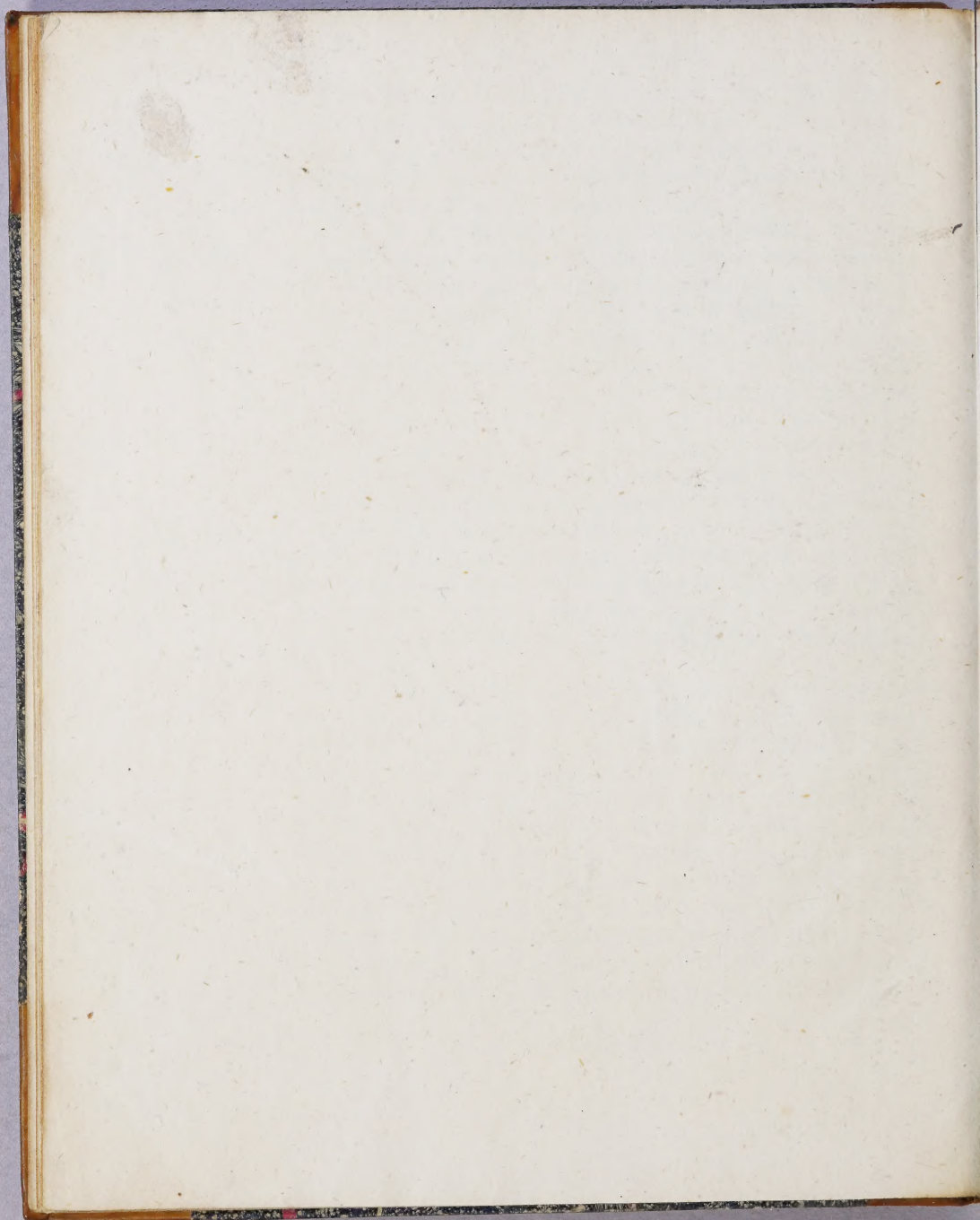
Which Liberty we could not have enjoyed, had not the People generally express'd a great Love to it. And I hope even this will be a consideration (not of least regard) to move Your Lordship to use all possible care and endeavour to supply *Virginia's* Needs with sufficient Orthodox Ministers, in the first place, and before any other of our forraign Plantations which crave your help, because in the late times of our Churches Persecution, her people alone, cheerfully and joyfully embraced, encouraged, and maintained the Orthodox Ministers that went over to them, in their publick Conformity to the Church of *ENGLAND*, in her Doctrine and stated manner of Publick Worship.

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